

Thoughts on Emancipation.—No. 13.

I have just been reading the Declaration of Independence, adopted July 4th, 1776, by the American Congress. The illustrious men composing that body pledged to the support of this immortal instrument their lives, fortunes, and sacred honors. It is a remarkable production. The world contains but few, if any pieces of uninspired composition that have been so much admired. It has been read to the American people from '76 until now. Nor do they seem tired of it. There are truths in it which stir their souls and excite within them an enthusiastic love of the great principles of liberty.

But, should this Declaration of Independence be read in all the States of this Union? Are the doctrines which it teaches believed in all the States? Are its principles practically carried into execution? Let us see. It is here said, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are, life, liberty, and the pursuit of happiness." It has appeared to me that this portion of the Declaration ought to be omitted when it is read in slave States. It must excite unpleasant sensations in the minds of those who consider the import of language. Is it the doctrine of slave States that "all men are created equal"? Is the equality of creation a truth acknowledged by them? Would it not be necessary to make some additions to the phraseology to express the views of many slaveholders? It would perhaps suit them to say that "all men are created equal," except the African race. They would assign to this race an inferiority which, in their judgment, indicates the propriety of its subjection to bondage. But the Declaration says "all men are created equal." Africans are not excepted. It is not intimated that they do not stand on an equality with Europeans, Asians, and Americans. There is no allusion to their inferiority. The man who composed the Congress of '76 was men of philosophical and comprehensive views. Their object was to announce to the world what they conceived to be the doctrine of human rights. They aimed to establish principles susceptible of universal application. Their purpose was to touch a cord whose vibrations would be co-extensive with the world-wide area of humanity. And they did touch it with a master hand, nor have its responsive vibrations ceased to this day.

It is morally certain that the framers of the Declaration believed the sentiment that "all men are created equal." It was their belief in this sentiment which, in their estimation, justified them in their positive and indignant refusal to wear the British yoke. That yoke was prepared for them—it was of parliamentary construction—it was of royal imperative force. They were requested to put it on—and they rose up in their majesty and said "Our necks were not made for such an instrument, and the best blood in our veins shall be spilled like water before we will put it on. The lovers of liberty everywhere applauded the noble resolution—tyrants trembled pale—thrones tottered—crowns decried in value—sceptres became emblems of diminished power—and Heaven smiled most propitiously. But whether are my feelings hurrying me? I only intended to say that the authors of the Declaration must have been deeply penetrated with the sentiment that "all men are created equal"—otherwise they could not have determined that it was their duty to resist British aggression. Had they repudiated equality of creation, there would have been nothing to forbid the conclusion that it was the prerogative of England to rule, and their duty to submit to her tyranny.

They could not have philosophized on sameness of color in English and Americans, and argued from this circumstance the exemption of the latter from obligation to obey the former. For they knew that color was not included among the attributes of a man—that it was in itself an unimportant matter—and that no peculiarity of complexion could impose on one nation an obligation to serve another. But more in our next.

A SOUTHERN KENTUCKIAN.

Switzerland.—Termination of the Civil War.

The intercantonal war is at an end. The last of the outstanding cantons of the League, the Valais, has anticipated the menacing attack upon it by voluntary submission. The delegates of the canton signed a capitulation with the Federal officer in command, Colonel Rilliet Constant, on the evening of the 28th, at St. Maurice. The Federal troops were to occupy the canton on the 30th.

The State and Federal chests, which had been carried off by the Sonderbund authorities from Lucerne, were surrendered to the Cantonal Government of Uri, by which they were restored to the Provisional Government at Lucerne; but it was found that about \$20,000 of the contents of the latter had been abstracted. The contents of this chest were the common property of the whole Confederation.

M. Bois le Comte, on the evening of the 30th, sent the collective note of the four powers—England, France, Austria, and Prussia—to the Vorort. The Journal des Debats says that M. Bois le Comte also sent it to the Sonderbund. The Journal of M. Guizot does not say where the latter was found to receive it. The Sonderbund had ceased to exist on the 28th, when its last canton renounced the title.

The *Bale Gazette* of the 2nd publishes the official report from Colonel Rilliet of the submission of the Valais, on the same conditions as the other cantons, with the exception that Colonel Rilliet has agreed, in consequence of the poverty of the Valais, to leave a smaller number of Federal troops in it than has been done with Fribourg and Lucerne.

A letter from Zurich states that the Jesuits have fled from the canton of Schwytz and that the house in which they resided had been pillaged by the inhabitants.

The only question unsettled is the claim advanced in the receipt of the King of Prussia as sovereign of Neuchâtel, that the principality shall be neutral during the war. But the war being at an end, this claim becomes illusory. Neuchâtel has offered to pay its contingent to the Federal treasury in money, but has refused it in men. As men are no longer needed, this refusal loses all other meaning save the assertion of a principle. At the departure of the last mail, the committee of seven were sitting on this question. It was reported that the cantonal government of Neuchâtel would be required to acknowledge in a formal manner the right of the Federal government to demand and enforce the contingent in actual troops, which acknowledgment should be deemed sufficient, but that, failing this, the division commanded by Colonel Burkhard should be ordered to occupy the principality.

On the 27th ult., a meeting of the people of Lucerne was held, to construct a new government, and the power was provisionally placed in the hands of the municipal council. Resolutions passed at this meeting directed the adherents of the Sonderbund to be publicly accused, and ordered the Jesuits to quit the canton in forty-eight hours. Emigrants who had been exiled for their connection with the Corps Francs were flocking in, and conspicuous among them was Dr. Steinger, who had been cruelly treated in prison. In short, the anti-Jesuit party in Lucerne had matters all their own way.

Writing from Lucerne on the 1st inst., the correspondent of the *Times* says:—At the moment I am about closing this hasty note, preparatory to starting for Berne to-night, an incident is being performed under the windows of the Scheidegg, the General's headquarters, which has taken everybody, as it were, by storm, and must remove the least doubt which could have been entertained as to the heartfelt joy occasioned by the restoration of peace to this lately distracted country. Thousands of people, including the first bourgeois of the city, have assembled in the open space, bearing torches, and after serenading with a hymn, the chief of the Council of State delivered an eloquent harangue, which was received with loud and continued cheering. Gen. Dufour presented himself on the balcony, and returned thanks in a modest speech, in which he spoke highly of the discipline and efficient service of the army he had had the honor to command.

The assembly then struck up a national hymn, "Rufet du mein Vaterland," which, singularly enough, happens to be the same as our "God save the Queen." They are still singing inspiring melodies.

The Diet held a session on the 2nd inst., on the subject of the note of the King of Prussia, when M. Furrer proposed an answer to it which rejects the claim of the King of Prussia to interfere relating to the performance of a Federal duty by Neuchâtel. The answer was adopted. Federal commissioners to the Valais were nominated, and the following resolutions proposed by the committee of seven were agreed to:—

1. That the cantons of the Sonderbund shall be charged with the expenses of the war. 2. That they shall be jointly liable to them. 3. That a million of francs, Swiss, be paid before December 20. 4. That the balance shall also be paid in cash, or in approved security, at such time as the Diet shall fix. 5. Military occupation of the cantons shall be maintained until the whole be paid. 6. The cantons of the Sonderbund shall pay an indemnity for the damage committed by their troops.

The Diet reserves its rights as to Neuchâtel and Appenzel, which have not supplied the military contingent in men. From the 25th November to the 3d of December, the expenses of the men have amounted to 3,163,000 fr. Swiss (\$286,000), and to the end of the occupation will amount to 5,011,000 fr. (\$294,700).

Letters from Lucerne say that the Papal Nuncio had returned to that city, and had visited General Dufour, who, accompanied by his staff, returned the visit the following day.

The authorities of the Canton of Vaud seem disposed to carry matters with a high hand. They have issued a decree forbidding the spreading of mischievous reports and comments through the medium of the press, and private conversation. Article 2nd provides that—"Persons who are guilty of inventing and propagating such rumors will be immediately brought before the courts of justice, to be punished conformably with the penal code." They have gone still further, having issued the following precious decree, forbidding meetings for religious worship without the pale of the established church.

Art. 1. All religious meetings without the pale of the national church, and not authorized by the law, are, from this day, and until further orders, prohibited in the canton.

Art. 2. In case of disobedience or resistance to the prohibition of Art. 1, the meetings therein mentioned shall be dissolved, and the persons who shall have organized the same shall be brought before the courts of law, to be punished in conformity with the penal code.

Art. 3. The said (demonstrations) pastors and ministers, or others who shall have officiated at these meetings, shall be sent back to their respective parishes, if not already settled there.

Art. 4. If, amongst the persons mentioned in Art. 3, as officiating in the prohibited meetings, there should be any foreigners not belonging to the canton, they shall be immediately expelled the canton.

Art. 5. The order for sending back shall be given by the Council of State, upon a report of the local authorities and of the mayor.

Art. 6. The mayors and the municipalities are charged with the execution of the present decree, which shall be printed, published, and officially notified.

Growth of Baltimore.

The City Assessors have just completed their work of assessing the new property erected within the city limits during the present year. Their returns show that nineteen hundred and fifty-nine new houses have been erected this year, the assessed value of which is upwards of two millions six hundred thousand dollars.—*National Intelligencer*.

Mr. Calhoun's Speech.

Mr. Calhoun arose when he stood where he stood last winter. He had opposed the war because it was unnecessary, and might easily have been avoided, because all its pretenses were false, and from high considerations of reason and policy. When declared he could not submit, and limit, as far as he could, the evils growing out of it.

For this end, he proposed a fine policy. It was the best, safest, cheapest. The President took another view. Congress sustained him. The war has been prosecuted. We have conquered everywhere. Where are we? Is peace conquered? Have we indemnity? Is a treaty in hand? No, Sir, no. These things are farther off than ever.

So much for the past; we now come to the commencement of another campaign; and the question is, what shall be done? The same measures are proposed. It is still "a vigorous prosecution of the war." The measures are identical with those of the first campaign, and are now as emphatically disowned as it was in the first instance. The object is not to blot Mexico out of the list of nations, for the President is as emphatic in the expression of his desire to maintain the nationality of Mexico. He desires to see her an independent and flourishing community, and assigns strong and cogent reasons for all that. Well, Sir, the question is, is it determined to have the President maintain the government that now exists in Mexico; or rather to refrain from putting it down? Let it grow up and mature itself. I have conversed with several of the officers of the army—men of intelligence and high position. They are of the opinion that the mere shadow of a government which now remains at Queretaro, will have no authority whatever, and that if we make a peace in any degree conformable to the principles of justice, it will be a mere mockery, and will be withdrawn, it would be a mere shadow, and what then? The very country assigned to us by the peace for the purpose of maintaining the nationality of Mexico, would be brought ultimately to the end of the whole of it; or, return and renew this war! It terminates in the conquest of the country. It is not the only people on the continent undertaking to build up a government in Mexico with the pledge of protection. The party placed in power must be inevitably overthrown, and we will be under the solemn obligation to re-conquer the country, and to re-establish our rule again, and again, till the country would fall into our hands precisely as Hudson fell into the hands of the English. 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The Thing to be Done!

A lawyer of eminence and a slave-holder says:

"To your propositions, legalizing the marriage of colored persons, and forbidding the separation of families, I have no objection to make; I think they are right, and independent of all questions about slavery, ought to be carried out."

And such, we venture to say, is the opinion of nine out of every ten slave-holders. None can doubt the good which must result to master and man if they are adopted. Why, then, argue the Legislature to act on the subject? Why cannot the Church speak out here? We hope these propositions will be brought before our legislature—and that slave-holders there will be the first to support them.

The Thing to be Undone!

And that is, to get people to speak out, not others thoughts, but their own, on the subject of slavery. Is it right? Nobody says so hereabouts. Does it pay? Every body admits it does not. Why then make the State a sort of Deaf and Dumb Asylum on this great matter?

A letter before us declares "a majority in our country are for emancipation." Well, have they no tongues? Are they mutes? We have this assurance from many quarters of the State. Yet pro-slavery men are afraid to do any thing least they may rouse a host, and anti-slavery men are afraid to do any thing lest they should offend mischief. Let us away with this fear! Let us break up this unmanly timidity, and discuss fairly and above board the great question.

It is so.

A slave-holding friend, well acquainted with the South, said to me the other day: "You are in error in saying, that the positions of Mr. Buchanan, Mr. Dallas, and Gen. Cass, will not be satisfactory to the South—they will be!" well, the leading Southern papers—the Charleston Mercury, Savannah Georgian, &c., have spoken, and they assert them as resolutely as we do the positions of the most ultra. We shall try and publish their remarks next week.

Nor do we blame them. If it be their right, under the law, for any Southern to take the slave into whatever territory the Union holds, the Southern States should not submit, for a moment, to any attempt at its overthrow. The presence that slavery cannot exist there, is absurd and contemptible—absurd, because planters, and the country know better as regards the lower or South-western portion of the territory we now hold, and contemptible, because those who offer this as a reason for the acquisition of territory affect, at the same time, to believe that unless the question is settled as they desire, the Union will be dissolved.

Do politicians take Southern men to be fools? Do they think them blind to interest, and the plainest deductions of reason? If the Constitution gives them the right to go, with their slaves, on the Rio Grande, they will go, and no power can prevent it; if the Constitution forbids, they will submit, whatever may be said to the contrary by lawless, or angry threateners of the Union.

Education.

We must press this subject. There is a general desire, everywhere, to do something effective with regard to it, but, at the same time, a general fear that nothing can be done. Fling doubts to the winds! We have the power to make a great beginning—to establish a well devised and thorough system, and what is more the means to carry it on and for it through.

We stated last week how New York had effected for her common schools, and with a fund, in comparison no larger than ours. Let the following table speak for itself—

Kentucky.	New York.
School fund, \$1,231,819	2,175,514 47
No. of Children between 5 and 16,	65,432
	700,442

Why, our fund is the largest! Taking the proportion of children to be taught, by far the largest; and then look at the number of all ages who attend the common schools of New York! Last year it was 745,377, exceeding those between the ages of 5 and 16 by 47,934! How is it in Kentucky? Who can answer this question without a pang?

True, her position, in some respects, is better. True, also, that she is free from one terrible difficulty which besets us. But the great success of the common schools in Louisville, proves that the State has only to take hold of the subject in earnest to insure success in all parts of it.

There is no doubt about the right of every man to be instructed. Not that he must seek instruction for himself—not that he should go out of the way to get it—we mean nothing of the kind, however strong the individual obligation may be upon one and all to do this. We mean that the State should put the means of education within every man's reach, and see to it, that her children are taught to read and write. And especially must this be the case, when the State has, as ours possesses, a fund—a sacred trust—which, if rightly applied, and wisely managed, would accomplish this great end!

The character of a Commonwealth is every thing to her. And what constitutes that character? Intelligence and virtue. It may possess other and great qualities; it may have courage, and all the physical attributes in the highest perfection; it may be noted for generous impulses and a warm patriotism; but if it lack these, it cannot occupy an elevated or commanding position. Who at home, likes to hear it said of a State, that she is a "literate" population cannot read the Bible, or the written charter of our common liberty? Who, abroad, when hearing such a fact declared, of any Commonwealth, can associate with it greatness, or those higher qualities of mind, and soul, which give perpetuity to human happiness?

Nor will it do, in reply, to point to distinguished statesmen or lawyers, or divines. We should rejoice to have such. It is a good and glorious sign to see and hear them in any State. But how fares it with the masses—how is it with those who know not how to care for themselves, and who, if not, do possess no means to advance their own moral and mental culture? This is the test question. The exceptions—the great men who have defied all opposition and risen to place and position, (one in ten thousand) the few who are born to fortune, and who have their minds cultivated to the utmost—cannot be the rule. Give the poor boys of the poorest hovels—give the ragged apprentices in any of our cities, give the sons and daughters of the tilling craftsman, or the stunted farmer, and let us know how it fares with them, how they are cared for, whether the social up-lift by which the mountain-tops are lit up, rests also upon the low places, and is doing, its whole duty.

The South, Kentucky included, is fearfully in the back ground, if judged by this test. We have furnished statistics frequently to show this, and can do so to the cause? Why this?

Should Massachusetts be so much in advance of South Carolina? Why should New York surpass Kentucky? Cool heads without—able hands without—all alike in saying, frankly and above board, that Slavery alone is the cause. Hear what one of the strong minds of the country declares on the subject:

"The effect on the intellectual, moral and religious condition of the slave is easily understood. He is only continued in Slavery by retaining him from the civilization of mankind in this age. His mind, consequently, soul—all his nobler powers—must be kept in a state of inferior development, otherwise he will not be a slave in the nineteenth century, and in the United States. In comparison with the intellectual culture of their masters the slaves are a mass of barbarians, still more emphatically, when compared with the free institutions of the North; they are savages. This is not a mere matter of inference, the fact is substantiated by the notorious testimony of slave-holders themselves. In 1834, the Synod of South Carolina and Georgia reported that the slaves 'may justly be considered the Heathen of this country, and will bear comparison with the Heathen in any part of the world.' This is the state of things in the present state of things. 'In all the slave States,' says the Synod, 'there are not twelve men exclusively devoted to the religious instruction of the Negroes.' Of the regular ministers 'but a very small portion pay any attention to them.' 'We know of but few churches in the slave-holding States built exclusively for their use; and there is not sufficient room for them in the white churches for their accommodation.' 'They are unable to read, as custom, or law, and generally both, prohibit their instruction.' They have no Bible—no family altar; and when in affliction, sickness, or death, they have no minister to address to them the consolations of the Gospel, nor to hary them with solemn and appropriate services.' They may sometimes be patted and caressed as children and toys, they are never treated as men."

"Heathenism," says another Southern authority, "is as real to the slave States as the South Sea Islands." 'Chastity is no virtue among them (the slaves); its violation neither injures female character in their own estimation, nor does it affect the honor of the master. No marriage recognized by the State or Church as legal and permanent between slaves; where the female slave is wholly in her master's power—how can it be otherwise? Said the Roman proverb, 'Nothing is unlawful for the master to his slave.'"

"In 1840, in the fifteen slave States and territories, there were at the various primary schools 301,355 scholars; at the various primary schools of the Free States, 1,608,028. The State of Ohio alone had 215,609 scholars at her primary schools, 17,594 more than all the fifteen slave States. South Carolina had 12,500 scholars and her total population 17,355. New York alone had 526,367.

"In the higher schools there were in the South 35,335 scholars at the public charge; in the Free States, 1,400,000. In the North, 432,388 similar scholars. Virginia, the largest of the slave States, had 9,731 scholars; Rhode Island, the smallest of the free States 10,749. Massachusetts alone had 158,351, more than four times as many as all the slave States.

"In the slave States at academies and grammar-schools, there were 52,916 scholars; in the free States, 97,174. But the difference in numbers here does not represent the difference of fact, for most of the academies and grammar-schools of the South are inferior to the schools at public charge of the North; far inferior to the better portion of the Northern 'District Schools.'"

"In the slave States at the various Colleges in the South, 7,106 pupils; and in the Free States, 5,937. Here, too, the figures fail to indicate the actual difference in the numbers of such as receive a superior education; for the greater part of the students in the Southern Colleges are of the South are much inferior to the better Academies and High Schools of the North.

"In the libraries of all the Universities and Colleges of the South there are 323,416 volumes; in the Free States, 1,400,000. The libraries of the Theological schools of the South contain 22,900 volumes; those of the North, 102,090.

"In the slave States there are 1,365,325 free white children between the ages of five and twenty; in the Free States, 4,536,639 children. In the slave States, at schools and colleges, there are 301,172 pupils; in the Free States, 2,212,444 pupils, at schools and colleges. Thus, in the slave States, out of twenty-five free children at school and college, there are not quite five at any school or college; while out of twenty-five such children in the Free States, there are more than fifteen at school or college.

"In the slave States, of the free white population that is over twenty years of age, there is almost one-tenth part that are unable to read and write; while in the Free States, there is not quite one in one hundred and fifty-six who is deficient to that degree.

"It is fair to infer that at least one-third of the adults of South Carolina, if not of much of the South, are unable to read and write, and even a newspaper. Indeed, in one of the slave States, this is not a matter of mere inference, for in 1837 Gov. Clarke of Kentucky, declared, in his message to the Legislature, that 'the value of the State's population in 1840 Mr. Clay fixed it at \$1,200,000,000. They were owned by a population of perhaps about 300,000 persons, and represented by about 100,000 voters.'"

"In 1846 there were seventy-six patents granted by the national government for inventions made by persons of color; in the free States, there were 7,334,431, or over that number 96,505 persons; at the same time there were 564 granted to the free States with a population of 9,735,922, or one for each 17,260 persons.

"In 1790 there were but 997,597 slaves in the Union; in 1840, 2,487,355. At the present day their number probably is not far from 3,000,000. In 1790, Mr. Gerry estimated their value at \$10,000,000; in 1840 Mr. Clay fixed it at \$1,200,000,000. They were owned by a population of perhaps about 300,000 persons, and represented by about 100,000 voters."

Ought this to be so? If it be true—and who doubts it? If it be true, that only three hundred thousand persons own slaves in the South, and that this is the cause—not merely of the educational difference between the North and the South—but of the ignorance of the poor classes among us, as men, having a just regard to our own, and the true interests of our fellow men, as patriots, looking to the present and future welfare of the public—what is the immediate and commanding duty of the State? It is to root out this source of oppression. It is to tear away the accursed shroud which veils more than half the criminal mind of the State in hopeless ignorance. Talk of tyranny—point to despotism as a sign of cruelty—there is no tyranny so galling—there can be no despotism so goading and grinding, as that of a free State, which has engraven on its banner the insinuation of freedom, and which yet crutches its poorer sons and daughters in the thickest gloom of an uneducated mindless.

What, then, shall Kentucky do? Let her lead gloriously in the right path! Let her say 'every dollar due to Education, and held in trust for this sacred object, shall be truly and strictly applied. We see the difficulties before us; we know the cause of them; we will try to reach them; but meantime we will do all we can to put Bible and Constitution in the hands of reading voters—to build school houses so that our richest inheritance, our poor boy and girl, may learn to read and write.' This would be language worthy of her. This would be action suited to the highest character. And where is any son of hers who will oppose? Where the Kentuckian, who honors the name, who loves freedom, who bows before the sacred truths of the gospel, who would be a man himself, and help make other men, who does not cordially, heartily, exclaim—LET KENTUCKY DO AS DUTY—

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Large and Liberal.

Gen. Linn offered the following resolutions in the Texas Legislature:

"A joint resolution, protesting against the relinquishment to Mexico of the country South and West of the Rio Grande, conquered by and in possession of the United States. Read first time."

"A joint resolution, respecting the incorporation of a portion of the conquered Provinces or States of the Republic of Mexico into the State of Texas, with the consent of the United States, and respecting a cession of a portion of the Northern part of Texas to the United States. Read first time."

Model this! Why, our young sister State, with her 140,000 people, makes brave suggestions! But she is a favorite of Uncle Sam; not telling what he will do or say. She means, at least to give him a chance of refusing her.

Liberty.

The Journal of Commerce says, that the colored people of New York are about sending out persons to Liberia to ascertain its condition, with the intention of making a great move if their report be favorable. This is a good move.

Mrs. Nutt—The Barber's Chair.

Douglas Jerrald makes a sharp "un" out of Mrs. Nutt. She has no notion of your liberal men—your progressives—your reformers. None sought to have wives and children. She doesn't like the Jews a bit, and never heard of Luther. And does not she make a strong case? Hear her, in her husband's barber shop, as she hears or chats with customers:

Slaves. In course, Mr. Nutt, after this session of Parliament you'll shave for a ha'penny!

Mrs. Nutt. (From back parlour). A ha'penny! With soap at its present price? Besides the razor is a new razor! Not if I know my husband, Mr. Slowe.

Slowe. Oh, you must indeed, Mrs. Nutt. You must go with the spirit of the times.

Mrs. Nutt. I'm tired of hearing of it. It's a spirit of the times, I'm sure, but it's a bad spirit, and I'm sure it's a bad spirit.

Slowe. In course, Mr. Nutt, after this session of Parliament you'll shave for a ha'penny!

Mrs. Nutt. (From back parlour). A ha'penny! With soap at its present price? Besides the razor is a new razor! Not if I know my husband, Mr. Slowe.

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If Gen. Cass's interpretation of the Constitution be the true one, our Government has gone on in constant, and what is more extraordinary, in unquestioned violation of its provisions from the very day it went into force.

There is an absurdity involved in Gen. Cass's constitution which has not been noticed. It admits that the Federal Government has a right, under the Constitution, to dispose of the territories as it pleases—it may sell them to Great Britain, to Russia, to China. This is a far greater stretch of power than to legislate for its inhabitants. It implies an absolute sovereignty; and if it can be exercised in the general terms used by the Constitution, it is preposterous to deny that the same clause, conferring this complete supremacy, does not also confer a simple power of legislation.

We are sorry to see that General Cass, in this question of the prohibition of Slavery, has been slipping from stage to stage in a very odd manner. He was first a friend of the Wilmot Proviso; then he thought the Wilmot Proviso, that is to say, the exclusion of Slavery from the new territory, perfectly right in principle, but only premature in time; now he holds that Congress has no right to prohibit Slavery in the territories.

A Bad Precedent.

The editor of the *Cleveland Plain Dealer* (Democratic) made a personal application to the Post Master General for the Post Office Printing, and was refused. The following is the conclusion of the interview as he gives it:

"Judge my surprise, when his august Majesty informed me, that the *PLAIN DEALER*, which he had just received a copy of it, sent him by the *Mail* of *Cleveland* in which is an editorial marked, (i. e. SLAVE LAMBS DROWNED) which, he said, took very strong grounds in favor of that doctrine!"

A few days after this, I repeated again to the old man, and asked if any decision had been made in regard to said printing.

Mr. Johnson said that, "no decision had as yet been made, that he expected a communication from me in writing, to the effect that I desired, more precisely, my position on the *Wilmot Proviso*."

The conclusion of the matter is thus recorded: "certain it is, I did not get the printing; certain it is, I did not get the printing."

Where is this to end? If we have a Wilmot Proviso Post Master General, the question then will be—"are you opposed to slavery?" When our Government undertakes to regulate private judgment, it plays the part of a tyrant, and the people will not submit to such tyranny.

Seneca Progress.

HEADQUARTERS, DEPARTMENT OF YEN CAU, 28, 1847.

Sealed proposals will be received at this office up to 12 o'clock on the 1st of January, 1848, for the contract, to the highest bidder of the privilege of selling tobacco and cigars, and also for the manufacture of playing cards for the month of January, February, and March next.

By order of Brig. Gen. TWISS.

W. S. H. BROOKS, A. A. G.

The close of General Scott's last general order reads:

10. The tobacco, playing card, and stamped paper, will be placed for three, six, or twelve months, under contract with the highest bidder, respectively, for the several States; the State and Federal Districts of Mexico being considered as one, and the territories of the United States, within each State, or any one of them, are invited. They will be sent in as early as possible, sealed, to the headquarters of Commanding General, at Mexico, or to the headquarters of the District and State of Mexico. For the two latter, the offers or bids will be addressed to the general-in-chief.

11. Further details of the execution of the foregoing system of government, and revenue will soon be given in general orders.

By command of H. L. SCOTT, A. A. G.

Gov. Whitcomb's Message deals in general politics, and warmly defends the war. We do not think it can be commended. For a Governor to talk of frightening the nations of the earth "internally," of Mexico being "used up," &c., &c., and to assign these as reasons why we should carry on the war and annex more territory, does not seem to us correct in tests or sound in morals. The condition of the State is prosperous.

The State indebtedness is \$1,065,000, and no interest has been paid thereon since 1841, except under the law of last winter. The amount payable semi-annually is \$554,770, for which payment in future provision has been made.

The other details of the government the last fiscal year were \$702,767.

The number of polls returned for 1847, are 129,557, an increase of 2,762 over the preceding year.

The assessment for 1847 for State purposes, is \$450,674, 77; for county, township, road and school purposes \$562,671. 29. Add to these the delinquencies of former years \$127,238 47, and the total of the delinquencies for 1847, is \$1,100,614 44.

The value of the taxable property in 1847, was \$124,556,000.

The amount of revenue paid into the Treasury by the State, is \$308,407. 07 being \$68,456 07 over that of the previous year.

The Governor says, there are glaring imperfections in their revenue system, and he speculates that a large amount of the invisible wealth of the country, Federal, State, and county, is in stock, cash on hand or at interest, and the more portable and valuable kinds of personal property, &c., is not found on the assessment rolls; that this kind of property is owned by those best able to pay, and he therefore asks the "glaring evils" of the Legislature to these "glaring evils."

Massachusetts.

Gov. Briggs's Message is written with great clearness and ability. He discusses the war, &c. If we have room we shall give his views hereafter. The finances of Massachusetts are in the best condition.

The receipts during 1847, including \$6,649 of a balance on hand, on the 1st day of that year, amount to \$508,990; the expenditures to \$478,735; leaving a balance in Treasury

The Two Rivers.

I saw the lowest fair and free,
Broad River, pleasant river;
To rocky cliffs and thundering sea—
To rocky cliffs and thundering sea—
From where, far past your headlands green,
With all thy flashing mist between,
Dark, light, those azure streaks are seen—
Hills beautiful for ever!

I own then a noble sight!
The sun and clouds of heaven
Do make the many-knotted bight;
Ourselves, and all the world, are seen,
Through thy rippling, from the blue
Where wide and high the sun's last rays,
With fiery glow and gorgeous haze,
Prelude the purple even.

But e'er you utter this brief
Broad water, sweeping cheerily:
Mine eyes are dim, mine eyeside sink,
I look within, and think—and think,
Till I behold the brook I know,
Mid fresh-bloomed orchards hear it flow
Through all the ways that long ago
I loved—I love—so dearly!

I walk within the woody place;
The narrow path, the grassy track—
The twilight gleams in my face—
The moonlight smiles in my face—
Thro' clashing branches over me,
And like mine own heart beat I there,
O Brook!—and pause to hearken.

Deep down, below the craggy ledge,
I catch a stir, a glitter
Through net-work of the flowering hedge
That flings its garlands from the edge—
Beat, happy solitary heart!
Ah, no! not like mine own heart beat I there,
O Brook!—and pause to hearken.

Flow forward, night and day, O stream!
By woodland bank and meadow;
Flow seaward under gloom and gleam,
While I behold thee in my dream.
But love the truth: while Spring
Crowneth my brook as with a king,
Crowneth my brook with blossoming,
And eases with shine and shadow!

There first the swallow darted and flew,
And, humming, met the river;
Spring's tender grasses vivify
The loveliest of the year;
She loves thee: deeper shadows lie
In rocky caverns for the rest
All summer-time. Spring flows these best,
Rich Autumn, Winter bolder, drest,
Woe—thou art Spring's forever!

From the London Christian Miscellany.

The Irish Boy's Lament.

O, thin, don't shut the door awhile;
Woe's some of ye listen to me, for 'tis a
sorrowful story I've to tell! The shining
beams of the blessed heaven on yer head,
my lady! and let me spake a minute while
the hunger leaves me strength. Och! lit-
tle I tho't I'd ever be driven from the stran-
ger's threshold. For 'twas not always home-
less and friendless. 'Twas long since
I was happy an' continued in my father's
house in the mountains beyond, but wira
the 'impry an' desolate now. The
fire has gone out on our hearth stone, an'
my hand will never be strong enough to
kindle it again. Many a night sat I by
listening to old stories, or hearing
my mother sing; and the red light dancing
up and down her face, an' her voice rising
an' falling so beautiful, till in spite of me,
my eyes filled up with tears. Was the
pleasure crying; but many is the bitter one
from 'em since.

The blight of the hard year fell on our
crops, my lady, an' thin come starvation
where full and plenty was afore. A woe-
some change came over us all; everything
was sold to gather the rent; even my own
little goldfish: sure 'tisn't that I grudged
it. Mother didn't sing then, and when she
tried to spake joyful, to cheer my father up,
there was a shake in her voice, and her lip
trembled; and they both had a frightened
look; no wonder, wid famine staring 'em
in the face. For we'd be a whole day, an'
more, maybe, widout tasting food, an'
couldn't get it anyhow; an' I'd go to bed
sick an' fainting like; but I didn't mind
myself at all at that, only my little sister
Nora. In all the country round there
wasn't a prettier child, wid her cheeks of
pink and snow, an' her white forehead,
wid the yellow hair on it, like gold rings,
only a softer dale; an' shining eyes, the col-
or of sky in June.

O dear! the hunger bore heavy on the
innocent child, an' rubbed out all the dim-
ples in her face an' faded the red blush an'
her eyes sunk back in her head as if all the
tears she cried put out the light in 'em. An'
och, lady! it would have gone to your heart's
heart to see her hold out her long thin hand,
an' bear her young small voice, that used to
be laughing all day, aching for bread, an'
none to the fore. Then mother 'ud soothe
her to sleep, an' her face working all the
time. The sob would come on Nora's heart,
an' she'd sleep. But one night, after being
stupid like a long while, she roused up to
say, 'I'm very hungry; an' before the words
was out of her mouth, she stretched herself
out on mother's lap, and died. Well, I tuk
on gratefully at that; but mother said God
had taken her from the misery, an' she
wouldn't be hungry again, for the angels in
heaven were feeding her. Thin I thought,
only for mother, I'd like to go too. Father
berid her without a coffin.

She was the first I ever saw die; but
'twasn't to be long a strange thing to me—
My father got work at last, but the power to
do it was going fast. And mother 'ud keep
the last bite an' sup in the house for him,
when he'd come in, and make him believe
that she ate afore, and pretend she was giv-
ing him her savings, an' laugh an' joke
with him. Och! but her laugh had a quare
sound, thin, just like the crushing of her
heart; it 'ud make my flesh creep; but you
wor always minding everybody, barring,
yourself, mother dear! I heard 'em say no
one could drive a spade deeper nor my
father once, but hunger's stronger nor
the strong man; when that is tugging at the
inside, thin the arm is very weak. He
fainted over his spade, an' was soon lying
down in the fever. We wor out of the doc-
tor's way, the priest was always out, an'
a weight of sickness on my father, an' no-
thing to quench the thirst that was punishing him,
barring a can of cold water from the strame
afore the door.

Day an' night mother sat beside the
whip of straw that kept him from the floor.
O! but his face was hot and red, his two
eyes like lightning coals, an' a puff of his
breath 'ud burn ye, an' he saying such out-
o'-the-way things in his wanderings. Well,
we thought he was getting cool; but sure
enough, 'twas Death's own cold fingers up
on him. For he got quite sensible and said
to mother, 'Nora, aculda ma chre, put
yer hand under my head, an' raise me, the
right is leaving my eyes, but let me feel ye
kissing me, and then he died off quite easy,
just as the day dawned, an' the spirit died in
me too, but I couldn't help staring at mother.
As soon as she had stroked the body, she
sated herself forrinit, and hardly stirring
for two days more. I thought all her
tears were used up; for her eyes wor dry as
dust. Then wor the sorrowful days.

There was food in the house thin, but we
couldn't taste it; 'tis very easy to give the
body enough when the heart full. On the
third day she wrapped him in her old cloak
and called me to help her, so we carried
him to the grave ourselves, without shroud
or coffin, for the neighbors were too hard

put to it to keep themselves alive to mind us
or our dead. Sure 'twas the great God gave
strength to mother that day, for nothing was
too hard for her. We scraped out the earth
under earth and berrid him. Mother didn't
spake all the time, only shivered, and put
her face atone her hands and thin she got
up quite stout and walked home so fast that
I could scarcely keep up wid her. No soon-
er wor we in than she fainted away; an' thin
she came to. 'Thank God he's berrid!' says
she; 'whin I'm gone, my poor mother, if ye
wor to go off yer benked knee to the neigh-
bors, make 'em put me down beside him.
That on't be long,' she said, 'for I hear
him calling me.' I thought maybe she was
tired, an' I enheartened her to ate, but she
wouldn't. Thin she put her arms round
me, an' drew me to her, and called me her
fair-haired son, her fatherless boy, and said
the orphan's God wud protect me. I for-
got the pulse of her heart stopped wid father
er laid low, and thin she said, 'Go to sleep,
darling, for ye need it sore.' I slept in her
bosom for I was riled tired. Thin I woke,
my forehead was agin something cold.
Och! 'twas mother's neck, an' the hand I
held was stiff. She was dead! A hard
sorrow was rasping her heart, an' it fluttered
like a bird in a light grip, and at last it got
away. Thin I was alone. Thin come the
grief and the heart trouble intirely.
Though I could hardly crawl, I got to the
next house and brought 'er to see if she
was dead all out; for though 'twas plain
enough, I wouldn't believe she was gone in
sineast, and thought it might be weakness,
an' she'd get the better of it. But whin all
failed, thin by a dale of coaxing I got a man
to put her beside my father. I think she
wouldn't rest any where else; an' whin she
rises from the grave she'll see I kept her
word. Och! lady, didn't I feel bitterly
whin she was covered up from me, an' I
lost the hand that used to stroke down my
hair, an' the loving words and the sweet
smile! I always say beside the grave ex-
pects whin hunger, that has no nature in it,
drives me away.

Those fine bright days don't agree wid
me at all. Once I used to like to see the
sun dazling, and the strames looking up to
god humoredly at him; but now everything
seems swimming before my eyes, full of
blinding tears, an' the sky seems laughing at
me, an' the little birds in 'em seem to be
making game of my grief. But sure they
have no feeling that way, the crathurs! An'
the only thing that gave me any comfort,
this morning, whin I saw a little flower
in the grass wid the dew on it. I don't
know why, but it seemed sorry for me; it
looked like a blue eye full of tears. No
one else spoke kindly to me since my mother
died but it; for didn't it spake? Yes, it
told me the great God made it, an' sent it
there to comfort me; an' to say, He'd mind
me, the last on the stem. So I thanked
him on my knees, although I don't know
much about him at all. I wish I did.

Thin whin I looked up, I thought of
Nora, an' how happy she was, looking
down, maybe, wid her face covered over
wid sunshine; an' I felt a sort of gladness;
but whin I remembered my father an' mother,
the pain shot through me again. For they
say they're in purgatory, and must
stay there a long time for dying without the
clergy. That's what kills me intirely; to
think of my poor father that niver said an
ill word to me, an' my own gentle tem-
pered, soft-natured mother that would lift a
word sooner nor tread on it, to be in such
burning pain! My head burns whin I think
of it. I'd rather live any way, for I couldn't
bare to be there looking at mother suffering,
an' I know I wouldn't go to heaven, be-
cause I'm not innocent like Nora. If I'd
only strength I'd wear my knees out, pray-
ing round the 'stations' to get 'em out; but
that will niver be, for my heart strings wor
tied round my mother an' they're pulling
me into the grave, for death couldn't loose
'em.

I was a child afore all the woe happen-
ed to me. I don't feel like a child now,
though it is not many months since, for, O
lady, my heart is grown old. I didn't
break my fast since yesterday; but whin I
try to ax for something, the blood comes
into my face, an' my tongue won't spake for
me. An' whin I do tell my story, 'tis too
common a one to be minded, an' they won't
believe I'm telling truth; for they don't
know how heavy my heart is, or the
squeezing in my heart. People an't pitiful
at all now; nothing shuts up the heart like
famine; it is cruel and wonderful
power, for it puts mother out of my head.
Sometimes I'm afraid I'm too weak to get
back to the grave. I wouldn't leave it at
all, only for fear of the purgatory.

Lady, your speech is gentle, and your
eyes are full, like the flower in the grass.
Ye say ye will shelter an' feed me. O, if
ye could give me back my darling mother! I
an' ye say she isn't in purgatory; but,
maybe, God's son took her to Him-
self. Blessings on yer fair head, my lady,
'tis kindly meent. O, if I could believe
that! An' ye say I may go straight there
too! It would raise my head to think so.
If ye'll only teach me now, I'll live to
serve ye. I'll go to the world's end to do
yer bidding. I'll die to serve ye; yes,
twice over for yer sake.

An Imperial Ring.

Before the close of the year 1702, the
troops of the Czar had driven the Swedes
from Ladoga and the Neva, and had taken
possession of all the ports in Carrelia and
Ingria. On the 16th of May, without
waiting another moment after having pos-
sessed himself of the locality, he begins to
build his metropolis. One hundred thou-
sand miserable workmen are consumed in
the first twelve months, succumbing to the
rigorous climate and the unhealthy position.
But, 'il faut passer des ans pour faire
une capitale,' in one year's time there are
thirty thousand houses in Petersburg.
Never was there such a splendid improve-
ment. Look for a moment at a map of
Russia, and say if Petersburg was not a
magnificent piece of volition—a mistake,
certainly, and an extensive one—but still a
magnificent mistake. Upon a delta, formed
by the dividing branches of the Neva—up
on a miserable morass half under water,
without stones, without clay, without earth,
without wood, without building materials of
any kind—having behind it the outlet of
the lake Ladoga and its tributary swamps,
and before it the gulf of Finland contracting
itself into a narrow compass, and ready
to deluge it with all the waters of the Bal-
tic, whenever the south-west wind should
blow a gale eight-and-forty hours—with a
climate of polar severity, and a soil as bar-
ren as an iceberg—was not Petersburg a
bold improvisation? We never could look
at this capital, with its imposing though
monotonous architecture, its colossal squares,
its vast colonnades, its endless vistas, its
spires and minarets sheathed in barbaric
gold and flashing in the sun, and remember
the magical rapidity with which it was
built, and the hundred thousand lives that
were sacrificed in building it, without re-
calling Milton's description of the build-
ing of Pandemonium.—Characteristics of
Men of Genius.

A Pleasant Neighborhood.

"It was now for the first time I was
struck with delight at the charming fact that
my house was exactly opposite Vauxhall
Gardens, and that the season was going to
begin. What raptures were in store for
me and my little ones! How delicious to
be within a stone's throw of the original
bower of Bliss and Balm! How ecstatic
to have an attic overlooking Fairyland!
What could be more delicious than to con-
verse with the Hermit across the road, by
talking to the good man over the pullings
and listening to his calm philosophy any af-
ternoon before the performance begins! How
pleasing to ascertain from him the origin
of his hermetically sealed existence in the
cave assigned to him on the Royal Property,
and gather from his own lips the narra-
tive of his sorrows, or learn the rights of
his wrongs! How luscious the privilege of
catching him about his cat, and ascer-
taining whether the light in his laughing eye
is the result of a candle, whose snuff might
be compared to eyes—snuff—or to mere oil!
But then the concert. How glorious would
it be to catch the comic singer's lu-
morous melodies mellowed by distance, and
the coarseness of his humor, strained as it
was through the brown holland blinds and
window curtains, until it should become
clear and refined. The sentimental sing-
ing, too! How enchanting to take in
'Woman's Heart' over the iron railings;
admit 'Marble Halls' through the passage;
let in the 'Light of other Days' at the win-
dow, or wait for the 'Buffalo Gals' and
'Lucy Neal' to come gently down the chim-
ney with true Ethiopian effect! On bal-
loon days, too, how the bosom would swell
in sympathy with the inflation proceeding
before one's very eyes! But the grandest
treat of all would be the fireworks four or
five nights a week, and I Diavolo some-
body continually making his rapid descent
along a loose wire—his business, by-the-by,
is always slack—within a few yards of my
bed-room window. Being an ardent admi-
rer of genius, I contemplated asking I Di-
avolo frequently to tea, and entering into
genealogical discussions with him by trac-
ing his descent up to the fire-work tower
and down to the ground. * * * Alas!
alas! Enough is as good as a feast, and
even Fairy-land becomes a nuisance when it
is repeated every evening until fur-
ther notice, not simply under your nose,
but under the eyes and ears also of yourself
and all your family. We had watched
eagerly for the fire-works during the first
few nights, but soon we knew the time for
their commencement by a general squalling
from at least six out of the seven children,
who were invariably aroused by the first
rocket out of their first sleep. I was com-
pelled to sit on the roof of my own residence
every Vauxhall night with a watering-pot
in my hand, to put out the sparks, and oc-
casionally the stick of one of the rockets
sent forth some bower of bliss, which would
make me more closely acquainted with the
realms of light and loveliness than I de-
sired. On balloon days my house was in-
accessible from the blockade of sight-seers,
and my garden railings formed the reserved
seats for part of the assembly, who filled
up the intervals of inflation, &c., &c., by
making rude remarks on myself and
family, if we sat at the window to view
what was going forward; while a succession
of screams, shouts, vocal exercises, rolling
of cabs, quarrels and fights, were kept up
opposite my very door during the season,
from half-past eleven p. m., to half-past four
a. m., so long as the season happened to
last."—Punch's Pocket-Book, for 1848.

For the Louisville Examiner.
The Dying Mother's Prayer.
BY OTIS PATTON.

Lonely and coldly a mother lay dying,
Short her breath, her pulse beating low,
Clasped to her bosom an infant was lying,
Smiling unconscious, of want or woe.

Dear was the home of that desolate mother,
Scanty her covering, straw for her bed;
None to bewail her, no sister, no mother
To weep at the dying, or mourn for the dead.

Gold on the hearth the black candles were lying,
Blaze was the window, and asked the floor;
Black winds without seemed a requiem singing
Over that sufferer, friendless and poor.

Stranger step lightly, raise the latch slightly,
Cautionally, silently, open the door;
Haply she sleepeth—death perchance keepeth
His vigil, and biddeth her sorrow no more.

Enter in slowly, solemn and holy,
Stooping the place of the presence of death:
Harken! the prayer, hear what she saith,
Ere she hath yielded to heaven her breath.

Faintly and broken, each sentence is spoken,
Slowly to heaven her accents arise,
While the storm howl and round her cot
prowlth,

Thou to God and her Saviour she cries.
Friend of the friendless, Infinite, Endless,
Scorn not a heart stricken wanderer's cry;
Saviour all holy, hope of the lowly.

Where but to thee shall a penitent fly?
Prostrate before thee, Lord, I implore thee,
Look on the cross an Immanuel slain;
Let his blood live me, cleanse me, and save me
The spirit thou gavest, receive it again.

Each life is riven, that drew me from heaven,
Savior, one tender moment strong than the rest;
How shall I break it, must I forsake it,
Gently and slumbering so calm on my breast?

Who shall watch o'er him when she that bore him
Here in a cold world, hath left him alone?
Father or mother, sister or brother,
Kinsfolk protector, or friends, he hath none.

Saviour, draw near him, bend thou and hear
When for his mother he crieth in vain;
Grievously send him, one to befriend him,
Reclaim him for heaven—unite us again.

Ceased her lips motion, the heart in devotion,
Still heaves in her bosom, but calm is her brow;
Smiles o'er her playing, seems to be saying
How shall I break it, must I forsake it,

Pallid and gasping, her feeble hands clasping,
Upwards to heaven still raising her eye;
Gently her spirit, ascends to labor!
Mansions of rest for the ransomed on high.

December 9, 1847.

Mrs. Nutts and the Bishop.—Mrs. Nutts in trouble.

It is a good thing to be able to laugh over trou-
bles. It is better to improve them. Now here
is Douglas Jerrold, with imaginary characters,
smiling high and low in the old country with
his wit and waggery. His scene is a barber's shop.
The debaters, the barbers, Mrs. Nutts, his wife
Mrs. Nutts, and customers. The woman has a
keen eye to the dinner. The old man is a radical.
One slow reader Mrs. Nutts' speech is
which he denounces the law of primogeniture,
and the aristocratic arrangements, declaring that
they should perish forever, rather than the
country should suffer &c., and &c.—

Now Mr. Mandrake, as a sensible man,
what do you call that?
Mandrake. Call it! Why, sir, I call it
clean going against all religion. For to
rear up lords' sons with habits of idleness—
what is it but to make the lilies toil—to
send the lilies out to spin? A matter that,
as I say, is clean against the text. I won-
der where Bright expects to go to.

Storegore. Perish the aristocracy! cries
Mr. Bright. Perish entail and—I see you're
sneering, Mr. Nutts. Now—ask it—what
is your opinion of the law of primogeniture?

Nutts. My opinion is the law primogeni-
ture is a kind of law of Cain—for it knocks
down the second son.

Storegore (jumping up). I'm sure I heard
the roof crack over me. However, sir,
there's your penny—there's your money—
never again do I consent to be shaved by
an infidel.—(Leaves the shop.)

Mrs. Nutts. And Mr. Nutts, that's the
way you ruin your wife and family?

Nutts. Truth, my dear—truth—
Mrs. Nutts. Don't tell me. Do you
think truth's like soap, that you can't shave
without it?

But the scene about the Bishops is rich. The
idea of a dozen of them "going to strike" is
capital.

Nutts. (With newspaper). Well, I
never! This stir about the see of Hereford is
what I call a regular row in Mitre-court.

Bolton. And so it is.

Nutts. I never! Lord John is cer-
tainly a little fast in his answer. Shouldn't
wonder if he isn't drawn and caricatured as
"The Naughty Boy" who Bonneted the
Bishops.

Moofit. A very serious business, I've
heard. If all's true, we shall hardly be
left a Bishop to bless ourselves with. They
say, there's a dozen of 'em that's going to
strike.

Mrs. Nutts. You never mean it.

Moofit. They won't be seen in the
same church, they say, with Doctor Hampden.
Here's the list of 'em; and they do
say, half-a-dozen at least have given up all
their palaces and salaries to show how
much they're in earnest in not sitting on
the same bench with the Doctor. The
Bishop of London is, at this very moment,
lodging in a two-pair back at a milkman's,
at Wallum-green;—for nothing if Hamp-
den goes into Hereford—nothing, he says,
shall ever take him back to Fulham.

The Bishop of Lincoln was in the handsomest
way offered a first-floor by Colonel Sib-
thorp, and took his carpet-bag to the Colo-
nel's lodgings on Wednesday. The Bi-
shop of Rochester has moved to a fisherman's
at Sheerness, with an intention to learn the
man's business for a future living; and
Gloucester and Bristol, and Bath and
Wells, and they say, Chichester, and
Sarum, have one and all, applied to Mr.
Edgington to be taught the trade of ten-
making to earn their humble and honest
bread.

Mrs. Nutts. I won't believe it. They
never can so demean themselves.

Moofit. But what is the most affecting
in all this. An advertisement appeared
in one of the morning papers, for a quiet,
inoffensive, mild, kind, charitable person,
to take the place of usher in a Yorkshire
school, and being boarded with the boys, to
have twenty pounds a year for teaching 'em
Hebrew and Greek!

Peabody. What's affecting—at least,
what's strange—in that? Quite a common
case when I was a schoolmaster. What of
it, I say?

Moofit. Why this much of it—who do
you think applied for it!—under another
name, of course—why, the Bishop of
Exeter.

Mrs. Nutts. It's impossible, and can't
be.

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Faintly and broken, each sentence is spoken,
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Where but to thee shall a penitent fly?
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